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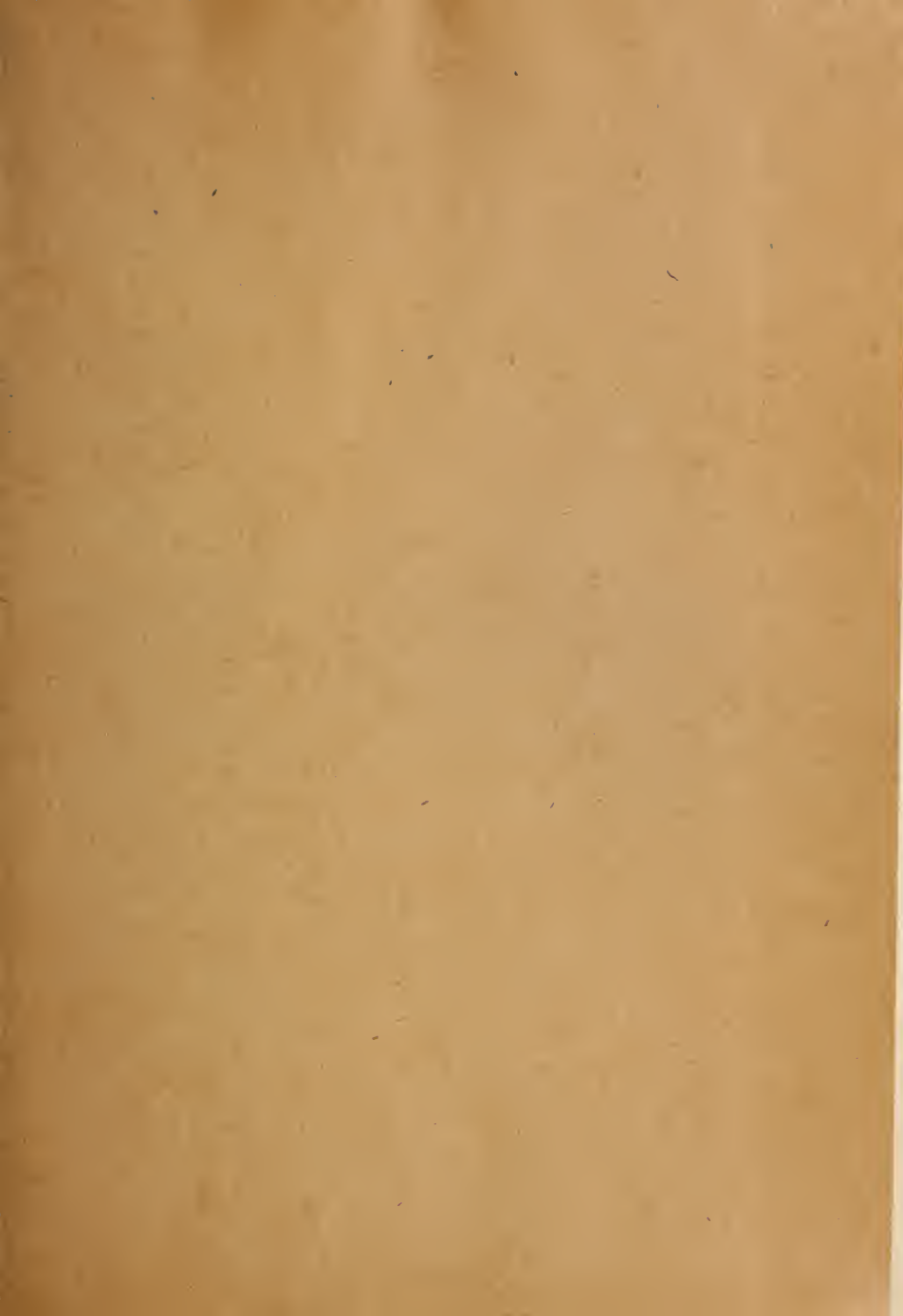


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The Student volunteer





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The Student Volunteer

VOL. V.

MAY, 1897.

No. 8.

THE MISSIONARY DUTY OF THIS GENERATION.

BY E. E. STRONG, D. D.

There are those who regard the suggestions made by the Student Volunteer Movement in reference to the speedy evangelization of the world, if not chimerical, as yet quite unwise. If this be so, the charge lies equally against some of the men most honored in the history of the Church of Christ, who have long since passed from earth. There lies before the writer a bound volume, belonging to the Library of the American Board of Foreign Missions, containing a collection of tracts long since out of print, and among the number are two of especial interest and value. One of these is entitled, *The Duty of the Present Generation to Evangelize the World; An Appeal from the Missionaries of the Sandwich Islands to their Friends in the United States.*

It seems that in the year 1836, prior to the great revival at the Sandwich Islands, the missionaries there resident, twenty-eight in number,—among whom may be mentioned the names of Asa Thurston, Titus Coan, Hiram Bingham, Sr., and Peter J. Gulick,—after long discussion, in sessions continuing through four or five days, adopted unanimously a series of twelve resolutions. The resolutions, together with the statements and arguments connected therewith, fill this tract of seventy-five small pages. These missionaries were profoundly convinced that Christians though “possessing the means of saving a lost world, do not employ them,” and that their “efforts do not correspond

with their convictions." They therefore plead for a better plan of missionary operations.

The first point made is, "that the lands which lie in darkness are not to be possessed by sending spies into different portions of them, more than Canaan was by the spies sent thither, but by a universal and in a good measure, direct enlargement of the whole army of God." The churches of America are told that they have sent a hundred missionaries to six hundred million heathen, and that it is wholly unreasonable to expect that the world can be evangelized with the force employed. "Christendom, were every minister removed, would be unspeakably better furnished with the means of grace than the heathen could be with one missionary to every thousand." They dwell upon the immense difficulty of reaching the hearts of the heathen when their minds are dull, their consciences torpid, their moral conceptions perverted, and their desires earthly, if not bestial. It is a fallacious dream that the world can be reached by Bibles, or tracts, or the power of the press without the preacher. They quote the language of Mr. Abeel of China, who characterized the missionary operations of that day as "child's play. If the great God could despise His creatures, it would be despicable in His sight." Not by a few hundred missionaries, or a fraction of wealth in the hands of Christians can the demand be met. "Shall the world be saved with the filings and dross of the mint?" At much length and with the utmost vigor it is argued that a far higher conception must be formed by Christians of the scale on which they are to give of their sons and of their money before they can regard themselves as in any adequate measure fulfilling their obligations to Christ. Ministers, not young men alone, but "members of the American Board" are called upon to become apostles to the heathen.

As to the duty of those then living, the following striking passage may be quoted: "The world has long been under the influence of this scheme of committing the heathen unto the next generation. It is the way our fathers have done; they left it to

us. The present history of missions leads to the same conclusion. Only a few—probably none—are actually prevailed on to go by parents who withhold themselves. Men will still resemble their fathers. The young Ethiopian will not be white, though the parents enjoin it; nor the young leopard without his spots, though the old ones advise it; nor will the young bramble bear grapes, merely through the recommendation of the parent stock. The children in Sabbath-schools, academies and colleges will not, by the advice of their parents, become missionaries. They will be ministers at home, presidents, professors, candidates for the West, members of the Board, men to make speeches, editors, and MEN TO LAY THE CONVERSION OF THE WORLD ON THEIR CHILDREN! The doctrine, committing the world's conversion to others, must change, or the course of nature must, or the present generation of youth will not be Apostles."

In order that the world may be evangelized, it is necessary that an altogether larger view be entertained, as to the vastness and grandeur of this work. Men must go forth in large numbers, preachers, teachers, physicians, printers, artisans. These men on Hawaii had no thought that the conflict was to be easy or short. They were not anticipating any immediate victory, for they say, "Nothing can be more visionary than the notion that a speedy and complete triumph might be effected by a few missionaries of the right stamp, going through the length and breadth of Satan's extensive and dark empire, and sounding as they go the trumpet of the Gospel around his strong fortifications and deep entrenchments. Such a statement seems like the baseless dream of insanity. It places an immeasurable disparity between the means and the ends." Nevertheless these missionaries claim that the gospel can be brought to the knowledge of the whole world speedily, but to accomplish this there must be a "general and personal enlargement of the whole body of Christians."

The other tract in the volume referred to is of an earlier date, and is, if possible, yet more impressive. It is entitled,

The Conversion of the World: Or the Claims of Six Hundred Millions and the Ability and the Duty of the Churches Respecting Them. It was the joint production of Revs. Gordon Hall and Samuel Newell, being written shortly after their arrival at Bombay, and it was intended to be issued anonymously. The copy before us is of the second edition, issued in 1818, and has eighty-one pages.

The topic of Part I. of this tract is: "It is the duty of the churches to send forth preachers of the Gospel in such numbers as to furnish the means of instruction and salvation to the whole world." The utterances of Paul in which he presents the questions as to how men shall bear and believe without the preacher, and how can they preach except they be sent, are deemed conclusive as to the divine plan for the propagation of the gospel: namely, that it is to be not by miracles, but in the ordinary way of instruction. Whatever auxiliaries may aid in the work, such as the distribution of Bibles, tracts, etc., we are not to expect the work to be done except by preachers. "As to the number of preachers," they say, "the same reasons which prove the duty of sending one, equally prove the duty of sending as many as are requisite to fulfill the command of Christ, to preach the gospel to every creature. If we send half a dozen missionaries to a country where there are as many millions of souls, we are too apt to imagine that we have discharged our duty to that country—we have sent them the gospel. The fact, however, is, we have only sent the gospel to a few individuals in that nation. The great body of the people never hear of our missionaries or the religion they teach. The thing that Christ commands is to preach the gospel to every creature,—not merely to a few individuals in every nation."

The writers then presented an estimate of the population of the globe so far as known in their day, and of the forces then employed to evangelize the nations. Eight hundred millions is given as the population, and two hundred millions as the number who bear the Christian name. Among the six hundred mil-

lions, according to this estimate, there were laboring 357 missionaries, 102 of them in Asia, 61 in Africa, 194 in America. This force is, of course, totally inadequate, and the inquiry is raised as to what number is needed. It is argued that, since there is in the United States at least one Christian teacher to every 2000 souls, it could not be deemed too much to assign one missionary to each 20,000 people who are steeped in heathenism. This would require 30,000 missionaries.

(To be concluded.)

MR. MOTT'S VISIT AT KUMAMOTO, JAPAN.

BY S. KOIKE.

Mr. Mott came to us on the 26th of November. Several of our number went to the station to meet our long expected visitor. That evening we met together in the parsonage of the Episcopal Church to welcome Mr. Mott. Mr. Izuno presided over the meeting, and as Mr. Oi played the organ we heartily sang the welcome song newly composed by one of our number for the occasion, and adapted to a Japanese air.

Then the writer expressed a few words of welcome in behalf of our band and of our hope for the future. He was followed by Mr. Mott, who kindly appreciated what we could do on the occasion and explained to us the purpose of his tour and earnestly invited us to coöperate to form the union of the Collegiate Young Men's Christian Association in Japan. We are of different race and different nationality, our languages differ from each other and this was the first time we could see Mr. Mott; but none of us could think he was a stranger, all felt as if we had been friends with him for many years. We were absorbed with the joy of meeting our friend and of hearing the grand object he had in his mind to accomplish in our country and forgot even time, but when the clock struck eleven we were much surprised to find how rapidly the time had passed and all of us returned home with new power in our hearts. . . .

On Saturday, November 28th, from two o'clock in the afternoon, Mr. Mott spoke in a public hall before an audience of two hundred young men. We had prepared special hand bills for this meeting, and circulated them among our fellow-students. Mr. Sawamura presided over the meeting, and Mr. Mott spoke of the temptations of young men for about two hours, and nearly twenty remained for the after-meeting. From seven in the evening another meeting was held in the Methodist Church. The young men crowded so much that we were obliged to shut the gate and bar the door of the church long before the time announced for the meeting. It was led by Mr. Kaneko, and after scripture reading and prayer by other members of the association, Mr. Mott spoke on the great movements among the students of the world. After the address for an hour and a half, he asked those who were especially interested to know how to get victory over temptation and sin, to remain for the after-meeting. More than a hundred remained; they were inquirers, if they did not express themselves to be so. The Methodist Church is the largest church in the city, and there were many large meetings held in it; but such an one was not known before. The audience numbered over six hundred. Some soldiers who came after the gate was shut, were so eager to get in that they jumped over the gate, apologizing that they were simply carrying the military drill they receive daily, into practice. Others crowded forward in the same way.

Next day was memorable to us all. Long before daylight, while the street lamps dimly lighted our path and the fresh, rustling breeze chilled us, we climbed up our sacred Hanaokayama, or Flowery Hill. It was on that hill that twenty years ago, about thirty young men met together amid severe persecutions of their friends and relatives for their belief in Jesus Christ, and formed a band known as the Kumamoto Band. This is a sacred hill to us, it inspires us and gives us nobler aspirations, as we look at it every morning and every evening. As we went up the steep hill-side, some sang holy songs and some talked

cheerfully with others, but all with great expectations and solemn thoughts. This early morning prayer-meeting was placed on our programme from the beginning. On the top of the hill by the grand old pine-tree, we knelt down in prayer, twenty-five in all, including Mr. Mott and several delegates from six different associations in Southern Japan, and some Christian workers of the city, besides our own members. The quiet of the early morn was broken by our singing, sometimes grand and solemn, sometimes soft and melodious, which we could not think to be but a celestial strain. All felt we were nearer heaven than ever before and as if an angel with white garments were among us. Every one prayed earnestly confessing his sins and begging for help in the future. Every word was uttered sincerely and reverently from the depth of each heart. As we rose, singing the closing hymn, the glorious sun rose in the East with the rich hues of unfolding morn, dispelling all darkness that dominated over the world below. Gradually as the thick mist disappeared, picturesque views were brought into sight, first the busy town with white walls, then the far-off volcano and the sea-shore,—a glorious sight! This morning the sun seemed to be different from what it used to be. Every one descended the hill with inspired, encouraged and joyful heart.

From nine o'clock in the morning, we met with the delegates from six other Young Men's Christian Associations in Southern Japan, at the home of Rev. J. B. Brandram. After we heard the report from each association, Mr. Mott earnestly talked on the subject how to make our work successful. At half-past one o'clock in the afternoon, we all went to the Congregational Church to hear Mr. Mott's address on the secret prayer-life for the Christians in general. After the meeting we went to the preaching house of the Episcopal Church for thanksgiving. Mr. Oi presided over the meeting, and Mr. Nishiyama thanked Mr. Mott for his visit and the ministers of the town who had helped us in various ways. Then he read the farewell letter to Mr. Mott in which he expressed our gratitude for his good work

among us, our hope for the future work, and our determination to stand firmly for the cause of Christ. After the workers left the room to take up their duty for the evening, Mr. Mott advised the delegates and us to join together to form a southern group of associations in Japan, to which all agreed. We bowed down in solemn reverence as the day drew near its close, and every one offered a sentence prayer, many with tears. The prayer was short, but with deep thoughts. Truly God was working mightily among us. We stood up and formed a ring holding each other by the hand, and one of us took hold of Mr. Mott's left hand, asking him to unite our group with his right hand to other groups in Japan and other countries of the world. We grasped each other's hand more firmly as we sang the doxology. Thus in the quiet hour of twilight we consecrated our associations. We were much touched by the farewell words of Mr. Mott. We hated to say good-bye, but promising to remember each other in special prayer, we shook hands in tears and bade good-bye. This was about seven o'clock in the evening, November 29th. On the following day all the members of our association went to the station to see Mr. and Mrs. Mott start off. The cruel train carried them away from us, but we will never forget their visit. They worked only a short time with us, but we had been waiting for them with special preparation for several weeks. Now we are put before our fellow students as the object of their criticism more clearly than ever before, and we feel our responsibility was made much heavier. At first, we expected to meet persecutions as the reaction of our movement, but now, on the contrary, we hear six hundred students of our college speak about Bible study, and talking to learn of the Christians in the way of holding meetings. Is this not a victory? Wonderful providence of God! God bless our association and our work! Where is now the Kumamoto Band of twenty years ago? May God bless us to be the second Kumamoto Band, with new aspirations and mightier faith and strength.—*The Japan Evangelist.*

STUDENT SUMMER CONFERENCES FOR 1897.

At the time of going to press, only a portion of the Summer School announcements have appeared; hence fuller details must be looked for in our June number. Suffice it to say that the usual high standard of excellence will doubtless be equalled or surpassed, and that every institution should be represented as fully as possible. The testimony of delegates of previous years has been unanimous in ascribing to these mountain-top opportunities the deepest quickening of the personal spiritual life, while no single agency has been so prolific in suggestions and so helpful in preparing workers for an aggressive religious and missionary campaign, as these schools.

Institutions that usually send men to Northfield, should secure fuller delegations than usual this year, because of the presence of delegates from the ten organizations composing the World's Student Christian Federation. This first meeting of the Federation—as also the last American session for some time to come—will bring to Northfield from various parts of the globe men whose voices will be most eagerly heard. If the important matter of choosing and making provision for delegations to these schools has not yet been attended to, let it be done at once, and remember that the missionary interests of your institution should be represented without fail. This should not go by default, but should be pushed with the utmost vigor, especially in colleges where the obstacles are great. Below are the dates.

College Young Men's Christian Associations:

Pacific Grove, Cal.,	May 21-30.
Lake Geneva, Wis.,	June 18-27.
Knoxville, Tenn.,	June 18-27.
Northfield, Mass.,	June 25-July 4.

College Young Women's Christian Associations:

Asheville, N. C.,	June 15-25.
Lake Geneva, Wis.,	July 2-13.
Northfield, Mass.,	July 9-20.
Mills College, Cal.,	July 13-23.

The Student Volunteer

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MOTTO FOR '96-'97. "NOT BY MIGHT, NOR BY POWER,
BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS. WHO ART
THOU, O GREAT MOUNTAIN?"

Dr. Strong, Editorial Secretary of the American Board, has kindly given our readers the gist of two rare pamphlets, one of which Secretary Stock of the Church Missionary Society has commended most highly for its emphasis of the watch cry of our own and the British movements. Let the present installment, and especially the remaining part of it,—to be published in the June issue,— be read, not so much as an important chapter in the history of America's early volunteers, as for present day hints and as a stimulus to greater activity.

Nothing has come to hand that gives so vivid a picture of Mr. Mott's work as seen from the foreign student's standpoint as does Mr. Koike's letter to *The Japan Evangelist*, a portion of which is found on pages 145-148. The Hanaoka Yama, to which reference is made, has become a sacred hill to the students of that Empire. Many of our college audiences have heard

Mr. Wishard's account of the Kumamoto Band who first made it famous. Others may read the story of the occurrences of January 30, 1876, in Dr. Davis's "Joseph Hardy Neesima," pages 70-77, or in Dr. Gordon's "An American Missionary in Japan," ch. v. Combine those descriptions with Mr. Koike's sketch, and one has a telling illustration for use in missionary addresses.

Several study classes finish the course on Missionary Organization and Methods as early as May 15th, and to anticipate calls for additional work, three supplementary outlines will be found on pages 157-159. No suggestions to leaders will be issued, but the Educational Secretary will be very grateful, if leaders will be so kind as to send him at the conclusion of these studies a brief note, reporting the usual items.

The success of the mission study work of next year, and especially that of the fall term, very largely depends upon the provision that should now be made for its care. As statistics in the June VOLUNTEER will strikingly show, never has so much mission study been done before in a year by college students, and probably never with greater profit. In view of these facts, the campaign of 1897-8 cannot be too strongly manned. Select your best men or women for leaders, and let them prepare during the summer for the fall course which will be announced in our June issue.

Thousands of our students who have become acquainted with Mr. Robert E. Lewis during the two years that he labored as College Association Secretary for New England, or in his recent visits to scores of institutions as Traveling Secretary of the Volunteer Movement, will be interested to learn that he has accepted a call to Tientsin, China. He will there take up the work in the Y. M. C. A., which D. Willard Lyon has so successfully established. Pray earnestly for him as he prepares to go in the Fall to that very important post.

EXTRACTS FROM "FIRST IMPRESSIONS OF INDIA."

BY GEORGE SHERWOOD EDDY.

* * * From Poona I crossed the country to Calcutta. If in an ordinary western American landscape you insert a few lazy palm trees; for bustling cities imagine countless villages of mud houses sleeping peacefully beneath their grass roofs; people the land with millions of dark-skinned, half-clad natives in almost unbroken heathenism, you have India.

I find work to do in English on every hand. At a railway station, a native gentleman asks me for the best authority upon the American revolution. The conversation takes a deeper turn, and he shakes hands, giving his word to read the New Testament with open mind. In the train is an attractive Parsee boy. I cannot keep from putting my arms around him, as I tell again the old sweet story which sounds so new out here in India. The seed is sown, and we exchange a loving good-bye, knowing that if the truth takes hold it will cost him persecution and the loss of all things. Yet Heaven is on the horizon here in India, and a life that costs us something brings God near. . . .

At Calcutta I was asked to become a College Secretary of the Young Men's Christian Association in India, in addition to the work of Traveling Secretary of the Student Volunteer Movement. I started through the colleges of the Bombay Presidency in January. The opportunity of the work is simply overwhelming. I have had two and three meetings a day in nearly every college, and have had to leave much undone. To think of touching in the course of the year a large part of the 1700 missionaries in India (shall they be touched in the weakness of self or the mighty power of Christ's presence?); to see the possibility of preaching the Gospel in the power of the Holy Ghost to thousands of the heathen students of this great land; and to touch nearly every Christian student in India, helping to organize these men who are to mould the future church of India! The opportunity

is far greater than it was even in the American colleges. I would rather have five years here in the power of God than a life-time at home. When I hear of dear Donald Fraser, through the power of prayer behind him, seeing six hundred students brought to Christ in the last three months in South Africa; and then turn to the students of India, whom I have found thus far standing in almost unbroken ranks against the power of the Gospel, men who are going out of the universities to lead their people for or against Christianity, can you imagine how thirsty it makes me for this dear land of India, and how it makes me turn to plead with all of you at home who are willing to test the power of prayer to call down showers of blessing on these students, and through them upon the hundred millions of this needy land.

In the striking statement of II. Corinthians, i. 11, Paul directly attributes his power to the numbers who were behind him in prayer. The clouds seem all ready to burst here. They only wait the fire from heaven called down by you. Shall we be able to do no mighty work here because of unbelief, or shall we all join in thanksgiving as the men begin to come? Mere talking seems wasted on these men. No appeal seems to touch them. The most convincing argument does not move them. After an hour's address on the atonement in a college recently visited, I sat answering their questions by the hour one afternoon until it grew dark, and I could only see the white marks of their idols on their foreheads like brands of Satan. The questions flew from every quarter. (If you will try to answer each one, you will see how far they reach.) "How could a divine Christ pray for the removal of the cup?" "Why cannot a merciful God forgive without an atonement?" "If we believe in God and serve Him, why do we need Christ?" "How could a just God let punishment come upon Christ, who was innocent, instead of on sinners who were guilty?" "What of those who never heard of Christ?" "Is not Hinduism sufficient to save us?" "Have you proof that Jesus was divine and that our incarnations were not?" "If I worship the one true God,

why should I not place before me some idol to help me concentrate my thoughts and call Him to mind?"

The Holy Spirit suggested the answers as fast as the questions came. For instance, to the last question on idolatry I replied, "My own father is no longer living on earth, but when I wish to recall his loving character I do not place before me some hideous monster or horrible contortion of some reptile. It would be an insult to his memory, as every idol is to God. It would degrade my love for him as idolatry has degraded the people of India. Nothing but a perfect photograph is fit to represent my father to me. God has given us His photograph in Christ, and we need only His portrait preserved in the Gospels to recall our Father in Heaven."

THE MONTHLY MISSIONARY MEETING.

THE UPRISING OF CHRISTIAN STUDENTS OF THE WORLD.

1. Dr. Alexander Mackenzie says that until this recent student movement throughout the world, Joel's prophecy, quoted by Peter, has never received adequate fulfilment. Read Acts ii. 14-21.

2. *Material* for this meeting may be found in the issues of *Men* for the past few months, in the files of the VOLUNTEER during the last two years, and especially in "A Spiritual Awakening among India's Students," to be had for 50 cents at the VOLUNTEER office. It is possible that an even better source, the Report of the China Conferences, may be had by the end of May.

3. *Speakers*. This topic is of such a character that it should attract the entire student body; hence make a special effort to secure the best speakers possible. Their number will depend on the material obtainable, but do not use more than six.

4. *Treatment of Topics*. Supposing the material to be tolerably complete, the following sub-topics are suggested:

1. The formation of the World's Student Christian Federation

at Wadstena, and the objects which it has in view. 2. Striking features of the campaign in India, with nuggets from the "Spiritual Awakening." 3. The Christian revolution in the student ranks of Australasia. 4. Conquest of the Chinese Gibraltar. If the China Report is obtainable, read extracts from J. W. Lowrie's appeal and other papers. 5. Response of Japanese students to the Christian summons. 6. The South African contingent. Let the speakers realize that these recent movements constitute the most inspiring chapter of the History of the Church in the Christian centuries, and in that spirit let them speak.

ORGANIZATION AND METHODS OF MISSIONARY WORK.

BY THE EDUCATIONAL SECRETARY.

STUDY V. METHODS FOR DEVELOPING CHRISTIAN CHARACTER: EDUCATION; BIBLE TRANSLATION; CHRISTIAN LITERATURE.

Required reading: Bliss's "Organization and Methods of Mission Work," ch. v. *Additional readings:* Dennis's "Foreign Missions after a Century," pp. 231-234; "Encyclopædia of Missions," Vol. I., pp. 162-165, and Vol. II., pp. 87-89; Gilmour's "Among the Mongols," ch. xvi.; Gordon's "An American Missionary in Japan," chs. xiii., xvi.; Hamlin's "Among the Turks," chs. xiii., xiv., xviii., xix.; Lawrence's "Modern Missions in the East," pp. 176-183, 230-234; Murdoch's "Indian Missionary Manual," chs. xvii., xviii.; "Report of the Centenary Conference for Foreign Missions, held in London, 1888," Vol. II., pp. 185-242, 316-342; Smith's "The Conversion of India," pp. 185-194; Thoburn's "India and Malaysia," chs. xxiv., xxvii.

- I. Importance of Christian development shown from history.
- II. The place of education in missionary work.
 1. Some reasons why education is necessary.
 2. Three varieties of education; remarks thereon.
 3. Dr. Anderson's argument for secular education.

4. Typical colleges in mission lands.
5. Boarding and day schools : number, expense, influence.
6. Theological instruction : object ; value of students.
7. Girls' schools ; value : coëducation of children.
8. Industrial schools : origin, employments, results.
9. Some general effects of missionary education.

III. Bible translation and distribution.

1. Where and in what ways most useful.
2. Translators and their labors ; Bible Societies.
3. Policy of Societies as regards price of Scriptures.
4. Comity of Bible Societies ; their agents.

IV. Christian literature : why necessary ; forms and kinds.

STUDY VI. METHODS OF DEVELOPMENT AND EXTENSION : CHURCH FORMATION ; SELF-SUPPORT ; SOCIAL DEVELOPMENT.

Required reading: Bliss's "Organization and Methods of Mission Work," ch. vi. *Additional readings:* Dennis's "Foreign Missions after a Century," pp. 236-242 ; "Encyclopædia of Missions," Vol. II., pp. 89, 90 ; Gordon's "An American Missionary in Japan," chs. xii., xvii. ; Lawrence's "Modern Missions in the East," pp. 234-248 ; Murdoch's "Indian Missionary Manual," ch. xvi. ; Nevius's "Methods of Mission Work ;" "Records of the General Conference held at Shanghai, 1877," pp. 283-351 ; "Records of the Missionary Conference held at Shanghai, 1890," pp. 382-395, 415-428 ; "Report of the Centenary Conference on Foreign Missions held at London, 1888," Vol. II., pp. 341-428 ; Wellcome's "The Story of Metlakahtla," especially chs. i.-iii.

I. Formation of the native Church.

1. What is meant by "the native church."
2. Early, mediæval and Catholic native churches.
3. The Protestant view of native churches.
4. Needs peculiar to these churches.
5. Forms of organization : first simple, then denominational with modifications.
6. Union of allied denominations : desirability, examples.
7. Changing relation of missionaries to native churches.

8. Doctrinal basis of church; national tendencies.
- II. Self-support of the native church.
 1. Why self-support is essential.
 2. Practice in apostolic, mediæval and Catholic churches.
 3. Occidental ideas as to native church's needs.
 4. Increase of needs and consequent dependence.
 5. Effects on native Christians of foreign aid.
 6. National Differences: Karens, Japanese, Chinese.
 7. Evils of educating missionary converts in America.
 8. Return to primitive methods; Dr. Nevius' plan.
- III. Social development in the native church.

ADDITIONAL LESSONS.

HENRY MARTYN.—STUDIES IN SPIRITUAL LIFE AND FRUITFULNESS.

In this brief series, let special attention be paid to those features of the life indicated by the above title. While the material most naturally divides itself into three studies, a less or greater number of lessons may be made from his memoirs.

Bibliography. C. D. Bell's "Life of Henry Martyn;" H. Martyn's "Sermons Preached in Calcutta and Elsewhere," and his "Controversial Tracts on Christianity and Mohammedanism," (edited by S. Lee); "Missionary Review of the World," April, 1892, pp. 247-256, and May, 1892, pp. 340-348; J. Page's "Henry Martyn: His Life and Labors;" Mrs. S. J. Rhea, in "Henry Martyn and Samuel J. Mills;" J. Sargent's "Memoir of Rev. Henry Martyn, B. D.;" G. Smith's "Henry Martyn, First Modern Missionary to the Mohammedans;" S. Wilberforce's "Journals and Letters of the Rev. Henry Martyn;" C. Yonge in "Pioneers and Founders."

STUDY I. MARTYN AS HOME STUDENT AND PASTOR.

- I. Early years.
 1. His father and sisters.
 2. Grammar school life.
- II. Martyn as student.
 1. Fails to enter Oxford; reasons for this.
 2. At St. John's, Cambridge. Senior Wrangler; Fellow.
 3. Beginnings of his Christian life. Occasion and helps.
 4. The Missionary question. How raised. Anticipated crosses. Missionary books read.

III. Henry Martyn the curate.

1. Charles Simeon's life and place in Christian history.
2. Martyn's friendship for him.
3. Thrice Examiner at St. John's.
4. His curacy at Trinity and Lolworth.
5. Attempts made to induce him to give up missions.
6. Why he accepted an Indian chaplaincy.
7. Grief at leaving Cornwall and Cambridge. Miss Grenfell.

IV. Voyage to India.

1. Life on shipboard. Lands visited *en route*.
2. Martyn's religious work on the journey.
3. Dangers on the Indian coast.

STUDY II. LIFE AS CHAPLAIN AND MISSIONARY IN INDIA.

I. The British chaplains in India.

1. Object of their appointment.
2. Some of Martyn's fellow chaplains.

II. Early Indian experiences.

1. Life at Aldeen.
2. Study of Hindustani before reaching India, and on arrival.
3. Censuring the Government.

III. At Dinapore, his first station.

1. Journey up the Hugli and Ganges.
2. Description of his new home and surroundings.
3. Lights and shadows of his work as chaplain.
4. His disputes with moonshee and pundit.
5. Connection with school work. Problems.
6. Translating into Hindustani the Prayer Book and New Testament.
7. Love for Hindus and efforts in their behalf.
8. The place of Christian friends in his life.
9. Help derived from correspondence.
10. Tours to other places and the reasons therefor.

IV. Labors at Cawnpore, his second station.

1. Dangerous journey thither.
2. Account of Cawnpore and of his arrival.
3. Official duties in the city and vicinity.
4. His Hindi, Arabic and Persian New Testaments.
5. First sermons among the heathen. The mendicants.
6. Failing health; correspondence concerning it.
7. Resolves to go to Arabia and Persia.
8. Three months at Aldeen and Calcutta.

V. Martyn's spiritual life during this period.

STUDY III. THE CHRISTIAN APOLOGIST AND CONFESSOR IN PERSIA.

- I. Five months from the Hugli to Shiraz.
 1. At Goa and Bombay. In Muscat, Arabia.
 2. At Bushire, Persia.
 3. Trying journey to Shiraz.
- II. Life at Shiraz.
 1. Revising the Persian New Testament and translating Psalms.
 2. Arguments used with moolahs and others.
 3. At the Prime Minister's Levee.
 4. A visit to Persepolis.
 5. Bold confession before many moolahs.
- III. From Shiraz to Tabriz. The Shah.
 1. Incidents of the journey to Tengeran.
 2. At the Shah's camp.
 3. Journeying, though fever-stricken and moneyless. Ephesians.
- IV. Long illness at Tabriz.
- V. Fails to present his New Testament to the Shah; its after-history.
- VI. Henry Martyn's last journey.
 1. Incidents of travel.
 2. At an Armenian monastery. The Patriarch.
 3. His struggle with fever on the road.
- VII. Death at Tokat, Turkey. His monument.
- VIII. Estimates of his character. Posthumous influence.

 MISSIONARY LITERATURE.

Letters from the Scenes of the Recent Massacres in Armenia. By J. Rendel Harris and Helen B. Harris. Fleming H. Revell Company: New York, Chicago, Toronto, [1897.] Cloth 5½ x 8 in.; pp. xii. and 254. Price, \$1.25; at S. V. M. office, 95 cents, postpaid.

These letters, written between March and November of last year by one of England's best known archæologists and by his observant wife, are of thrilling interest. Being prominent Friends, the scenes of a vastly worse than Diocletian persecution especially moved them, and Prof. Harris is a second Eusebius as he tells the story of countless martyrdoms. He and his wife were active in planning and in distributing relief to the survivors, while once and again both of them preached to throngs of bold confessors, gathered within walls upon which the blood of martyrs was scarcely dry. Their tales of horror, giving one a hint

of the true inwardness of the arch-butcher of the Bosphorus, are relieved by bright descriptions of Central Turkey scenery, of side tours to secure valuable ancient manuscripts, and, above all, of the homes and institutions of heroic American missionaries, who are the modern saviours of that down-trodden and persecuted race. Believing that the Professor is correct in saying that the Armenian question is essentially an American question, we cordially commend the book to all who feel the claims of human brotherhood, and reverence a Christianity that makes men and women faithful even unto death.

Through the Eternal Spirit: A Biblical Study on the Holy Ghost. By James Elder Cumming, D. D. Fleming H. Revell Company: Chicago, New York, Toronto, 1896. Cloth, $5\frac{1}{4}$ x 8 in.; pp. 315. Price, \$1.50; at S. V. M. office, \$1.10, postpaid.

Of a number of recent works on the Holy Spirit, this one has been chosen for notice—as was MacNeil's "Spirit-filled Life," reviewed in January, 1896—because of its peculiar value to students. That little book was brief, clarifying and hortative; this one is exhaustive, expository and upbuilding. Its first two chapters contain a complete catena of passages in the Old and New Testaments referring to the Holy Spirit, and in the third chapter follow general comments upon, and inferences from, these passages. If the book ended there, it would be a boon to the busy student; for here are gathered all the biblical data for a study of this most important topic. But the charm of the volume lies in the remaining twenty-two chapters in which various aspects of the Spirit's relationship and work are discussed. Few authors have written more clearly and authoritatively on these subjects, and perhaps none with an equal combination of suggestiveness, insight, scriptural saturation, and power to interest. One must agree with F. B. Meyer, that "it is profound enough for the most thoughtful, yet it is so lucid and interesting, as to be understood and enjoyed by the youngest disciple." If you can own but one book on this sublime and vital theme, let it be this one.

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